

THE
CHRISTIAN
MANS ASSVRING
HOUSE

AND
A SINNERS
Conuerſion.

TWO SERMONS;

*The former, preached, before the
Prince his Highneſſe at S. Iames: The
other to his Maieſties Houſhold at White-
hall, on Sunday the 6. of February*

By GEORGE MERITON Doctor of
Divinitie, and Deane of
Peterborough.



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1614.

Mention of a Sinner's conversion

THE
CHRISTIAN
MIND ASSURING
HOUSE
AND
STAINLESS
CONNECTION

THE SECOND PART

The former, preached, before the
Great his Majesty at St. James: The
other, his Majesty's Household and
all, on Saturday, 22. February.

By GEORGE MERITON Doctor of
Divinity, and Dean of
St. Paul's Church.



Printed by Edmund Curjel, at the
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the Sign of the Gun.

1614.



THE PRINCE
HIS MOST

excellent Highnesse.

Most noble Prince,



I pleased your Highnesse, to beare this Sermon with patience, and afterwards to command it at my hands: which I offer unto you (as Dauids seruants did their gifts for the Temple) with a good heart willingly. It is an incomparable comfort

1. Chron.
29. 9.

Luk. 2. 52.

to all true professors (in the number of whom I desire to be accounted) that your Grace at these yeares is so religiously disposed. The God of mercy fill you more and more with his blessings, that it may bee said of Prince CHARLES, as was spoken of our greatest Master Christ, (And the child increased in wisdom and stature and in favour with God and man.)

By him that serueth your Highnesse with his earnest praier to God for your happinesse,

George Meriton.



THE TEXT.

2. PETER I. 10.

*Wherefore Brethren the rather gine diligence to make
your Calling and Election sure.*



THE office of a Minister
(saith *Tertullian*) consisteth, in the performance of three speciall duties : *tingere, offerre, docere.* And answerable vnto these, are there as many places appointed in the Church for his attendance : the *Fonte*, the *Altar*, the *Pulpit*. The *Font* for dipping or baptizing ; the *Altar* for offering : the *Pulpit* for teaching. In Christs commission (*Go teach all Nations, baptizing them &c.*) Teaching, hath the first place. And as it is chiefest in commission, so among all points of Diuinitie, that can be taught, there is no *One* of greater moment, than to bee acquainted with the counsell of God, concerning our saluation.

Rom. 8. ; 8.

tion. What can be more comfortable, than Pauls (*Certus sum*) I am well assured ? what sweeter newes, than to heare that *it is our Fathers pleasure to giue us a kingdom* ? what more acceptable, than to know that *wee are the chosen of God* ? Chosen (infallibly) to be saued ? Translated from death to life ? Neuer to bee snatched out of the hands of Christ ? This high point of Religion, so comfortable, so sweet, so acceptable, I am now about to deliuer. My text craueth your diligence, not only in the reading : but much more your best induour, in labouring for the same. (*Giue rather diligence (Brethren) to make your calling and election sure.*)

1. Pet. 1. 3.

verf. 5. 6. 7.

It is S. Peters aduise, to the dispersed Iewes, who were now become Christians and had obtained like pretious faith with others. The words haue dependance (*wherefore*) and the Context is this : In the verses before, he exhorteeth them to the practise of excellent vertues, which would adorne their profession : as, *Knowledge, Temperance, Patience, Godlinesse, Brotherly kindnesse, Charitie*, and such like : if these (saith he) abound in you, you shall neither be idle, nor vnfruitfull, nor blind, as men which cannot see, or (at least) not remember that they are purged from their sinnes.

1. Pet. 3. 9.

To be (*idle*) *nihil agentes*, doing nothing, is the root of euill : To be (*vnfruitfull*) *alind agentes*, doing things impertinent, is the note of folly : To be (*blind and in darknesse*) *male agentes*, committing wickednesse, is the mother of mischief. He that standeth, let him take heed that he doth not fall. Brethren, you haue not thus learned Christ : such cariage befits not Conuers

uerts : wherefore the (rather) giue diligence, to make your calling and election sure. *Hac nobis apponuntur, nobis proponuntur*, (saith S. Bernard) these things are written for our learning. S. Peters good counsell hath been reiected by the Iewes, and they are fallen; the destruction of them should be instruction to vs. Wherefore suppose (I pray you) that our Apostle were now turning himselfe vnto the Gentiles, and were (*ihuu*) speaking to you: Brethren it is enough, that hitherto you haue mispent the time: some in (*idleneſſe*) shorting in summer like ſonnes of confusion: some in (*vauities*) which is the trauell of fooles: some in (*ſinne*) which is the seruice of the Deuill. It is enough, that you haue wearied your bodies, troubled your wits, broken your ſleepes, in the purſuit of the world: some ſetting nets for *commodities*, as the Spider doth his web to catch a Flye: some ſtriuing for honours, ſtill building vpwards, as if *Nimrods Tower* were now too low: some wallowing in pleasures, as if they would lye deeper and longer with the ſwine in the mire. My brethren, what profit can be in thoſe things, whereof ye are, or may be, or ſhall be aſhamed? The Iewes are fallen, wherefore doe you (*Gentiles*): firſt ſeek the kingdome of God.

Prou. 10.

Ecclieſ. 10.

Giue diligence rather to make your calling and election ſure.

The parts of the Text are { 1. *A motive.*
two: { 2. *A dutie.*

The

The Christian mans Assuring house.

The *Motive*, in this word (*Brethren*.)

The *Dutie* in the rest : And first of the *Motive* (*Brethren*.)

- There are Brethren by
- 1 *Humanitie.*
 - 2 *Country.*
 - 3 *Affinitie.*
 - 4 *Consanguinitie.*
 - 5 *Christianitie.*

Gen. 9. 1.

1 For the first: God will require the life of a man as the hands of his brother.

Rom. 9. 3.

2 For the second: Paul desireth to be separate from Christ for the Israelites his brethren.

Gen. 13. 8.

3 For the third: Abraham said to Lot his nephew, Let there be no strife between me and thee for we are brethren.

4 For the fourth: Children of the whole or half parents, as Jacob and Esau, Andrew and Peter, the 12. Patriarkes were Brethren.

Math. 23. 8.

5 For the fifth: One is your master (Christ) and all ye are Brethren.

Brother is a name of much loue, and it mooueth howsoeuer it be taken. One (*Man*) is not borne a wofe vnto another, but so made by *custome*: though we are dispersed vpon the face of the earth, yet are we framed out of the same mould. (*The slime of the earth is our common Mother*) wee are formed with the same stampe. (*A reasonable soule is our common character*) we haue one Authour from whence wee all come (*God who is our common Father.*) *Non taliter fecit omni Creatura.* It is

not

not so with the foules of the aire, the beasts of the field, the fishes of the sea. Only one *Man* was created, from whom all should proceed, that a strength of *Brotherhood* might be amongst all. And if S. Peter had been pleased, to haue pressed the word (*Brethren*) in this large sense, and had aduised the Iewes, euen by their common humanitie, *to make their calling and election sure*: his motiue were not to be despised.

Our (*Country*) wherein we haue our *being* and *breathing*, which susteineth, feedeth, ministreth content vnto vs: wherein we worship one God, obey one King: where our stocke and linage doth remaine: and where are many monuments of our ancient predecessors: *omnes in se charitates complexa est* (saith the Orator) hath such strong motiues to affect vs, as *Ulysses* is reported (in *Homer*) to preferre the smoake of his country before the immortalitie of the gods. Yf then our Apostle had said in plain termes, (*Countrymen*) I exhort you, euen by the name of (*Iewry*) our promised land, where you haue once pleasantly liued, and wherin our father *Abraham* and his posteritie lie buried: by all the sweetnesse that our Country hath afforded you, I exhort you, *to make your calling and election sure*; the strength of his motiue, were already much increased.

(*Kindred*) is yet a further and faster *bonde*, and so reputed both by the law of God and man; the very name whereof possesseth many with so gratefull delight, as that they are ready to claime it of those, who are many degrees remoued.

(*Naturall Brotherhood*) goeth beyond the rest, in so much as nothing is deemed more odious, then that those who are conioyned in bloud, should be disioyned in affection.

But if the names of (*Affinitie* and *consanguinitie*) haue abilitie and force to plead, most of all (*Christi-anitie*) which bindeth men together in the straightest coniunction, hauing one God for our Father: one Church for our Mother: one Christ for our elder Brother: being all begotten by the same immortall seed, washed by the lauar of one new birth, conglutinate by the sinnowes of the same faith: nourished by the milke of the same word: hauing all the same hope of immortallitie in the world to come. The name of this (*Brotherhood*) is (saith S. Basil) like a precious oyntment, which sweetneth by a pleasing perfume the whole Church of God, and by so much is it the more forcible, by how much Grace is a stronger bonde then (*Nature*.) That of (*Nature*) representeth the similitude of bodies: but this of (*Grace*) the agreement of mindes. And hence it commeth that there is no passionate louer will endure more for his best Beloued, than one true Christian brother will aduenture for another. A Louer (as they say) is tried by these three things:

- 1 First, hee will vndergoe any labour for his loues good (so did *Hercules* for the loue of *Omphale*.)
- 2 Secondly, he will susteine hard measure offered him for her cause (so did *Iacob* for the loue of *Rachel*.)
- 3 Thirdly, hee will abide, whatsoeuer hee please to impose vpon him (so did *Sampson* for the loue of *Dalilah*.)

And such are the affections of Christians

one to another. They are content to suffer, *pro fratribus, & fratribus, propter fratres*; They will endure, for their good: Beare, for their sakes: put vp, at their hands. And why will they doe this, but because they are Brethren? If then Nature be able to moue, much more grace: If our Country, much more our Religion: If affinitie, much more the fellowship of Gods spirit: If the name of Brother, in euery sense bee forceable, then out of doubt in a Christian signification it is exceeding strong. Heere is then the wisdom of our Apostle S. Peter, who to perswade a matter of maine importance, is not content to expresse his affection, in a vulgar terme; he calleth vpon the Jewes, not by the name of Men, of Kinsmen, of Countrymen, &c. but as if such words had been but tokens of an estraunged minde, he tells them of their adoption which they had in Christ: calls to their mindes that inuolable knot of loue, wherewith all of them, as members (by the spirit of Loue) were ioyned vnto Christ their head. And the rather to preuaile, he saluteth them by the name of Brethren in the sweetest (that is in the Christian) sense. Wherefore my Brethren. This is likewise the practise of S. Paul (*I beseech you Brethren.*) And in his Epistle to Philemon (*Brother refresh my bowels.*)

Now these Apostles beloued (methinks) prescribes a method vnto Ministers of a louing behaviour towards the flocke of Christ. It is fit (I confesse) sometimes to vse sharpe reprehension, to sling firebrands, to denounce iudgments: where sinne is red and ranke (*Bomarges*) a sonne of Thunder is more requisite then (*Barnabas*) the son of consolation: yet

Rom. 12. 1.
2. vers. Phile.

suspendite verbera, producite vbera (saith S. Bernard) hearers may not be commonly gauled or goared. It is a point of high skill to catch a soule by craft. *καταπραΐνει* (saith S. Paul.) Brethren if a man be overtaken by any sinne (restore him) or as the word importeth put him into ioint. Bones out of ioint must not be boisterously touched: That Surgion deserueth praise who lightly presseth the wound, and handleth it *cleuerlie*, with the tops of his fingers: not he that rudely thrusteth in his fist. Manna is pleasant vnto many, which cannot patiently abide the rod of Aaron: Mildnesse hath bent where seuerity could not breake: The horseleach by gentle sucking draweth more blood, then the Gnat doth by her fierce biting. He that will cleanse a glasse must not rub it too hard, least in laboring to cleanse it, he breaketh it in pieces. Such as seek to perswade by sharpnesse, *Quos volunt correctiores faciunt plerumq; deteriores* (saith S. Austin) they cleanse not, but breake the glasse: they pinche, but they draw no blood: there actions without skill, comes oftentimes to ends without profit. Away then with rough and boisterous carriage: though thou wert as good, and as great as S. Peter, yet it best becometh thee to support with mildnesse: to strengthen with gentlenesse: to instruct with meeknesse: to imitate S. Peter, who carrieth Balme in his mouth, saoureth of the sweetest ointment: and striking out the teeth of his words (least in biting the Iewes hee might chance to grieve them) to expresse his loue, and winne them to his purpose he calls them (*Brethren*) wherefore brethren (thus much of the motiue) now to the duty.

Give diligence rather to make your Calling and Election sure.

Euerie dutie must be known, and done. First we must know it, then doe it: God willeth his people first to teach their children the law (there is to know it) and then to see them keep it (there is to doe it.) *These two words in my Text (calling and Election) stand for instruction to informe; the other serue for action to reforme.* Calling hath precedency, not because it is first in Gods counsaile, but for that it hath priority in mans conceiuing. The former being (indeed) the execution of the latter. And the order of standing in the Text, prescribes vnto vs a rule of searching: first to look to our calling then to our Election. Calling (to begin as the Text doth guide me) is a worke of God in Christ by the Spirit, whereby we are translated from darknesse to light: from nature to grace: from the kingdome of Sathan, to the Church of God. The absolute Lord of all creatures is God alone, and therefore hath he power, to call into his owne kingdome both when and whom he will. *It is God alone that calleth the things that are not, as though they were* (as S. Paul speaketh.) And albeit those are said to be called, who any waies do answer their calling, or yeeld obedience thereunto: (wherof some doe it in externall profession, some in heart, some in both) yet is calling first of all and principally directed to such as are elect. It pertaineth to others as mixed in their society. And hence ariseth a distinction of calling. Sometimes it is operative, when

Deut. 4.

Rom. 4. 17.

God worketh his will as well as reueales it. Sometimes only significatiue, when God opens his mind vnto men, but for iust causes best known to himselfe, spareth to work it in them. In the calling of God which is operatiue and effectually, there is a double act: *Imitation* and *admission*. Inuitement is, when God offereth eternall life, outwardly by the preaching of the Gospell, and inwardly by the inspiration of heavenly desires. Admission is, when we are actually remoued from nature to grace: taken out of the first *Adam*, and by faith ingrafted into Christ the second: for hereby are we made the reall members of the kingdome of God: And this is that calling which we are to make sure.

Election is a decree of God, in which according to the good pleasure of his will, he hath chosen some, to everlasting life in Christ their Sauour. First (I say) it is Gods decree: for there is nothing in the world, which commeth to passe either in the whole or in the parts, without the eternall and vnchangeable decree of God. And therefore whereas some are actually saued, others reiected, it is not for that their lucke and fortune was better, but because God before all worlds did purpose and ordaine the same. Secondly, this decree is according to the good pleasure of his will, for the impulsiu cause which moued him thereunto, was not the foresight of faith and good works (for these are the fruits of Gods election) *He hath chosen vs that we might be holy*: but his loue: his will: his good pleasure. *We are predestinate according to the good pleasure of God* (saith S. Paul) And whereas man first chooseth, then loueth, according

Ephes. 1. 4.
Ephes. 1. 5.

to that of the Poet. *Primum quod amare velis, reperire labora;* it is otherwise with God, who first loueth, then electeth. *He will haue mercy on whom he will haue mercie.* First there is his will, then followes mercie: Thirdly his choice is but of some to enetlasting life: The number of the elect in the iudgement of charitie is great, euen all that are called; for our Apostle speaking to all the Iewes which were called, bids them make your *election sure*: The number of the elect in the iudgement of verity, is small; *Many are called, but few are chosen.* Consider them in themselves and they are innumerable: *Mundum redemit de mundo* (saith S. Austin) *he hath redeemed a world out of the world*: consider them with others and they are but a handfull euen as gleanings after a harvest (as the Prophet speaketh.) *All men are by nature the children of wrath*: Out of these hath God chosen some: he that taketh all cannot be said to choose. And therefore sauing grace is no vniuersall respect, vnlesse we make the streame more large than the fountaine. Fourthly, his choice is in Christ our Sauour. The foundation of Gods election is Christ Iesus alone. We are chosen to saluation (not for Christ) but in Christ. As he is God, we are chosen of him: as he is mediator we are chosen in him. And this is our election which we must make sure. We know the matter of our dutie, let vs goe on to practise: And for our better proceeding, there are foure questions to be discussed.

Rom. 8. 18.

Iohn 15. 19.

Ephes. 1. 4.

Questions

Questions } 1 Why:
 } 2 Whether:
 } 3 What:
 } 4 How:

Why.

Rom. 9. 11.

Rom. 11. 29.

Exod. 3.

1. Sam. 15.

Rom. 9. 19.

Ioh. 10. 14.

Whether.

Why should we be diligent to make our *Calling* and *Election* sure? Are they not sure of themselves? Are not those who are indeed called and chosen, without faile to attaine *Enerlasting life*? *Paul* takes it for a *Conclusion*, that the purpose of God according to *Election* must remaine sure, and that the *Calling* of God is without repentance: *I am* (saith God) not will be. For *Novitas initium testificatur, I am; not hath beene; sic Vetustas finem comminatur* (as *Tertullian* speaketh) *I am; neither will be: nor hath beene, but* (as *S. Austin* sayth) *Aeterna veritas & vera aeternitas, an eternall truth and a true eternity*. Now as the *Nature* of God is immutable, so are his wills and counsels. The strength of *Israel* is not as *Man* that hee should repent: hee alreth not by *Consent*, and who hath resisted his will (sayth *S. Paul*.) Hee changeth not by *Constrains*, why should wee then make our *Calling* and *Election* sure? *Calling* and *Election* have a double consideration: as they are in God, as they are in *Man*. In God, they are sure; In *Man*; they must be made sure. I know my *Sheepe* (sayth *Christ*) there is *Calling* and *Election* in respect of God. Thus are they sure (And I am knowen of mine) Heere is *Calling* and *Election* in respect of *Man*, thus are they made sure. They must then be made sure, not in Gods counsell, but in mans conscience.

But can this assurance be made? The indisposition of our *Nature* is such, our hidden and and secret sins so

so many : as a man would thinke, there should euer remaine a *scruple* in the *Soule*. Yet it is confessed at all hands : (*The Church of Rome denieth* it not) but that *assurance* may be made. It were in vaine for *S. Peter* to exhort vs to giue *diligence* to make *them sure*, if they could not be *assured*. Proue your *selues* : (sayth *S. Paul*) whether you bee in the faith or not. Hee takes it for granted, that hee that hath faith, may know he hath it : and therefore by consequent, that he may be assured of his *Calling* and *Election* : because a sauing faith is an vndoubted maik of both. *Reioyce* (sayth *Christ*) to his *Disciples*, that your names are written in heauen. To reioice in things vnkknown : we cannot : to ioy our selues in things *uncertaine*, is but an *induction* of griefe : Doubtfull *presumptions*, proue certaine *confusions*. We may assure our selues then, that they may be *assured*.

2. Cor. 13.

Luk 20. 19.

What.

I but what kind of *Assurance* are we to seeke after? heere stands the *difference* betwixt *Rome* and vs, for howsoeuer we cannot looke for such a one (but that which sometimes may bee ioyned with doubting) especially when temptations shall lay hold vpon vs : yet (say they) it is to be had by extraordinary Reuelation : we, by ordinary meanes. They say : that it can be but probable. We, that it may be infallible. Theirs commeth from *hope* : which maketh but *Coniecture*. Ours from *faith* : which giueth a *Certainty*. They maintaine *certitude* in respect of obiect onely that is of the thing beleefed : We, in respect of *Subject* also : that is of the party beleeuing. The one arising out of the *Immutability* of that, which cannot be otherwise then it is, the other from the meanes, whereby

1 Cor 1. 22.

S. Austin de
verbo Dom.
serm. 28.

1. Ioh. 3. 2. 14.

1. Ioh. 5. 19.

How.

wherby it is perswaded vnto vs. They find it in some
comfortable feelings which are oftentimes *deceitfull*: We
hold it by way of pledge, & as an earnest in a bargain,
which putteth all out of question. They tell this vs, is
arrogacy: we with S. Austin say this is *faith*: they *pride*
We, *deuotion*. And albeit this assurance be in some
more euident, in some more obscure: (according to
the measure of the receipt of that which giueth testi-
mony) yet are the *sonnes of God* sealed with an Eter-
nall and inuiolable *Charakter*: in the beholding
whereof they haue an assurance of life. Wee know
(saith S. Iohn) that he *abideth* in vs: wee know that
we are of the *truth*. We know that when hee shall
appeare, we shall belike vnto him. We know that
we are of God. Heere is then no morall supposition,
no variable *concepts of Man*, which begets *anxi-ty*,
and *perplexity of minde*. But (*Scientia*) a knowledge
which giueth an entrance vnto the *Throne of Grace*
with *holinesse*.

Now our last Question and greatest, is how this
our *assurance* may be obtained? The generality of the
meanes (saith my Text) is *Diligence* (*Giue rather dili-
gence*) we must not stand all the day idle in the mar-
ket. *An putas dormitanti tibi Confecturos Deos?*
Doth any man thinke it shall be thrust into his pock-
et? There belongs more vnto it, then hold and haue
it. The Kingdome of heauen comes not by obser-
uation. (*Diligence*) that industrious workemaister
must build our assurance. *Coriosum est* (saith Gre-
gorie) *ut illi consequantur stipendium, qui suum commo-
dare reperiuntur obsequium*. The Labourer is wor-
thy of his hire. And as (*Diligence*) our carefull en-
deauour

deauour is the meanes in generall, so in particular must we carry this Item with vs, that in our first setting out we mount not too high. *Qui nescit viam ad Mare, Annem sibi querat Comitum*: (saith the Poet.) The surest way to finde out the Sea, is to be guided by a Riuer. The beginning of our search must be in our selues: and so must we goe vp (as by *Jacobs ladder*) to the counsell of our God. For in our selues hath God set signes and testimonies of our *Calling & Election*, which will not deceiue vs. Heere therefore is our *Diligence*: our trauaile, our labour to be bestowed. The tokens or testimonies which God hath giuen vs are three: two within vs: One without vs. Within vs, wee haue first a testimonie of Gods *Spirit*. (*Then*) another of our owne. The *Spirit* of God saith S. *Paul* beareth witnesse, together with our *Spirits*, that we are the sonnes of God. Without vs: is our new *obedience*. Make your *Election* sure: *δικαλόν ἔργον*. by good workes: so it is in the vulgar translations. And as this well agreeth with the scope of the Text, so doth Master *Beza* confesse, that hee sawe two *Greeke manuscripts*, wherein these words *δικαλόν ἔργον* were expressed. One witnesse (sayth *Baldus*) is no witnesse *uni testi, ne Catoni quidem credendum est* (sayth S. *Hierome*. In the mouth of two or three witnesses shall euery truth stand. God therefore hath provided for vs a threefold, that is a perfect evidence. For as the number of three is compleare, which is contained in a beginning: in a middle in an ending. So is this evidence *funiculus triplex*, a perfect testimonie. Begunne by Gods Spiritte

Rom. 8. 16.

Seconded with our owne : and ended with good workes.

Our first euidence in Gods *Spirit*. *Et ubi Spiritus testatur, ambiguitas non relinquitur* (saith *Chrysostome*) in his fourteenth *Homely* vpon the *Romans*. And this testimonie of the *Spirit* is without exception; neither *Deceiuing*: nor *deceiued*: nor *deceim*g: for it is the *Spirit* of *truth* Not *deceiued*: for it searcheth all things euen the deepe things of God. If an *Angel* should come from heauen vnto vs as he did to *Marie*, and tell vs in the name of God, that we were called & *elected*; would we stand in doubt? Rather would we not esteeme him a Messenger of most ioyfull tidings? But so much the more certaine is the testimony of Gods *Spirit*, by how much hee is more acquainted with the minde of God then an *Angel* is; and can lesse deceiue. Yet howeuer (as *Paul* witnesseth) the *Spirit* speaketh euidentlie such for all that is our naturall *presumption*, as many dreame they are *Rich*, when in truth they are but poore: boast of the *Spirit*, and are well perswaded of their *Calling* and *election* when they are nothing lesse. Yea dye in a great conceipt of saluation, and yet are damned. Againe the sleights of the Diuell, are strong illusions. He foisteth in many times another testimony than euer God gaue vnto vs: especially working vpon the weake heart of man, which being full of selfe loue, is easily perswaded of any good to it selfe. Two things then for our better security must be observed: First how the testimony of the *Spirit* is framed in vs: Secondly how it may be discerned by vs. It is not framed by extraordinary infusion; or by Enthusiasme that

1. Tim. 4.

that is ordinary reuelation without the word. It is no suddaine act in the soule, or hasty conclusion, without discourse; but made by application of the promise of the Gospell, in the forme of a practique syllogisme. The proposition whereof is this: whosoever beleeueth in Christ, is called: is chosen to euerlasting life. This is the word of promise, which is opened and applied to the heart, by the Ministers of the Gospell, set apart for that purpose. Now whilst a hearer of this word, giues himselfe to meditate and consider of the same, comes the spirit of God, and enlightens his eies, and opens his heart, and giues him a double power: One is, a will to beleue: and the other to beleue indeed: and that in such a sort, as a man with freedom of spirit, shall be able to make the assumption, and say: But I beleue in Christ: I trust not to my selfe, all my ioy and comfort is in him. And hence ariseth the blessed conclusion, which is the testimony of the spirit, Therefore am I the child of God, called and elected vnto euerlasting life. This is the frame of it. Now as the operation of an Angell of God, may be discerned from the Spirit of God by the working: for (as *S. Bernard* speaketh) *Angelus suggerit, spiritus ingerit*. So the way to discern the Spirit of God from naturall presumption, or satanicall illusion; is by effects. *Ex fructibus cognoscetur* (saith our Saviour) ye shall know it by the fruits. The fruits to discover it are especially two: Couched together by *S. Paul* in one peece of a verse: It makes vs crie (*Abba*) that is Father. The first fruit is to crie: to pray earnestly, out of a touched heart with asence and feeling of sinne. We are not able to pray of our

Rom. 8.

Rom. 8. 16.
Zacha. 12. 10.
Ecclef. 19. 18.

selues (saith the Apostle) *It is the spirit that helpeth our infirmities, that maketh intercession for vs with sighes and groans which cannot be uttered. Hence it is called by Zacharie the spirit of praier. And as a foole is knowne by much laughter so is the child of God by frequent praier.* A wicked man may be partaker of the preaching of the word, may come to the Sacraments, may acknowledge the truth of the Gospell: may professe it with *Iudas*: may defend it with *Julian*: may haue some feeling of his sinnes, some terror of conscience for them: may desire Gods children to pray for him; (as *Pharaoh* did *Moses*) as *Simon Magus* did *Simon Peter*) but pray him selfe he cannot: vnlesse we will account the mumbling ouer of mattins for fashion sake to be a praying, which a parrot may be taught to doe. Wherefore to crie vnto God, out of an humbled heart for sinne, with a confidence to be heard, is a principall note of the Spirit of adoption. The second fruit, is a childlike affection to his God (*Abba*) a most louing father: which permits not a man vpon euery occasion to fall into sinne straightwaies, without mislike or stay: but it moues him to make a conscience of euerie euill way: to stand in feare of the Maiesty of God, where soeuer he is. In feare (I say) not least he perish, but least he displease: not ingendred by the terror of hell, and is a feare, lest God should punish him: but which commeth from the promises of heauen, and is a feare, lest his father should forsake him. A filiall feare, *cum dilectione, cum delectatione* (saith *S. Austin*) ioyned with a loue and delight. And he that thus crieth, that is thus affected to God as to his father:

This

This crying, this affection, is neither the conceipt of the flesh, nor the deceit of the diuell, but the testimony of Gods spirit within him, that giues assurance of saluation.

The second euidence is the testimony of our own hearts, purified and sanctified in the blood of Christ. And as that of Gods spirit must goe before, so this of our owne, must follow after: for what boldnesse (saith *S. Paul*) can we haue with God if our hearts condemne vs? Now the heart testifieth by speciall graces imprinted in the soule or spirit of a man.

1. Cor. 1. 4.

Which haue a double reference,

1. To our sinnes.
2. To the mercies of God in Christ.

To our sinnes, either

1. Past.
2. Present,
3. To come.

The grace, which concerneth sinnes past, is a godly sorrow for them, occasioned indeed by sinne, but springing properly from the apprehension of the fauour of our God vnto vs. This begetteth a carefulnesse in vs, to amend our liues: teacheth vs by confession and supplication to cleere our offences: Compelleth vs to be angry with our selues, for our sinnes committed: to feare, least we fall into the same againe: to desire strength and assistance against them: to be zealous of good duties: and to subdue our bodies by reuenging our sinnes vpon our selues. For your godly sorrow (saith *S. Paul*) see what care it hath wrought in you? yea what clearing? yea what indignation? yea what feare? yea what vehement desire? yea what zeale? yea what reuenge?

1. Cor. 7. 10.

These

Theſe are the fruits of a ſauing ſorrow. And he who ſeeleth them for his ſinnes paſt, hath a testimony of his owne ſpirit of his calling and election.

Gal. 5. 7.

And as a man muſt be a mourner for his ſinnes which are paſt, ſo muſt he play the ſouldier in reſpect of ſinnes preſent. The next grace then in the heart, which regardeth preſent corruption, is to combat with it. *Plato* was of the mind that in euery man there were two ſoules, but *Paul* tells vs, that in euery man there are two women: ſo ioin'd together, that the one cannot be without the other, ſo ſeuered aſunder, that the death of the one is the life of the other. Theſe (two) one man is as ancient as the world it ſelfe, the one, deriuing his originall from the earth, the other from heauen. But as *Pharaohs* two dreames were but one famine, ſo theſe two Men, were but one *Adam*. The Lord framed Man of the duſt of the earth, there was one man. And he made Man in his owne image with the breath of life, there is the other Man, and called his name *Adam*, there is both in one. Ever ſince our fall hath there been a combat or deadly warfare betwixt this double *Man*. The inward *Man*, fighting with the outward. the *Spirit* with the *Fleſh*. The two Twinnes *Eſau* and *Jacob* wrangle together. And though *Eſau* be firſt borne (*prius carnale*) the Carnall the former yet in Gods *Chi'dren*, *Jacob* gets the *bleſſing*, the *ſpiritual* is the better. Our eſtate is not now like the *Cope* of the world about the *Moone* free from *ſtorms*, we haue heere the perfection, not of (*Reſſers*) but of *Runners*, not of our *Country*: but of the *way*, wherein there are *ſlawes* and *tempeſts*. If wee bee a while

at

at a calme: the *Flesh* is ready to molest vs. And we cannot so sing peace to our soules, but the Diuell also will cast his *Crotchets* in: yet if wee take vnto vs the Armour of God, and fight manfully: If we raise vp our selues vnder the burthen of sinne, and do such things as are acceptable vnto God (though wee cannot doe them as wee would) if wee finde a striuing in our selues, the *Mind fighting with the minde*: the will with the will, the affections with the affections: albeit we cannot vterlie ouercome: though *Jacob* and *Esaue* bee vp in armes; yet if we cause the Elder to serue the Yonger: though *Canaanites* and *Iebusites* dwell among the *Israelites*; yet if wee make them our bondslaues and hewers of wood: though *Sarah* be shrewish; yet if *Abraham* that is the *Spirit*, doth beget of *Sara*, (that is the *Flesh*) a Sonne *Isaacke* (that is, *Joy* and *Laughter*) here is good cause of Comfort: Another Euidence in our heartes from the resisting of Sinnes present, that wee shall bee saued.

The third grace which respecteth sinne to come: is a care to prevent it. And as the first makes vs Mourners: the second Souldiers: so this thirde calles vpon vs to bee Watchmen: not to lie a sleepe till a dead blow bee giuen: but to suspect the first strokes of sinne, not to tarry to bee stung, but to feare the least buzzing. This mark of Gods child we find in *S. Iohn*, *He that is borne of God sineth not*, but keepeth himselfe that the wicked one touch him not: that is, hee is circumspect, hee is carefull to auoide sinne. And his care is not onely in the ordering of outward actions, but euen of

1. Ioh. 3. 18

the very thoughts of his heart: *O Lord (saith David) keepe mee from the way of wickednes: Whereupon Saint Ambrose obserueth, that hee would bee kept not from wickednes onely, but from the way too: For, where the Gospell is of force, it bringeth euery thought into captiuitie to the obedience of Christ, as Saint Paul doth witnesse: And thus much of that part of your inward euidence which respecteth sinne.*

That which concerneth Gods mercies in Christ, *is twofold.*

1. An earnest desire of reconciliation with God.

2. And ardent loue to Christ and his righteousness.

For the first: when as man feeleth himselfe distressed with the burthen of his sinnes; when hee apprehendeth the heavy displeasure of God in his conscience for them: it then conceiuing (his great neede of a Saviour) hee doth heartily desire (yea hunger and thirst to bee at peace with God, in the merites of Christ) no petill being so fearefull vnto him, as to bee out of Gods fauour: no blessing so chearefull; as to bee at vnity with him: vnto such a one, hath Christ made most comfortable promises, which can appertaine to none but the Elect: vnto him shall bee given of the Well of the water of life freely: And this water shall bee in him as a Well of water springing up vnto euerlasting life.

For the second, hee that can so highly esteeme of Christ and his righteousness, as that hee accounteth with Saint Paul, the most pretious things that

1. Cor. 10. 5.

Reuel. 21. 6.

Iohn 4. 14.

Philip 3.

are

are to be but *dunne* in comparison: He that can pro-
ferre Christ and his love, before father and ~~mo~~ her,
wife and children: He that hath so strong an affecti-
on wrought in his heart, as that if his young childe
should hang about his necke: his mother shew her
breasts which gaue him sucke; his Father lye in the
dore to stay him from Christ: hee could cast away
his childe: contemne his Mother: tread vpon his Fa-
ther: renounce all, *et volare ad vexillum Christi* (as
Hierome speaketh) & flye to the Banner of his Christ
(like *Aeneas* in the Poet) who when *Troie* was won,
carried away neither kith nor kinne, *sed Deos ciuita-
tis*, but the Gods of the citie: Certainly such a one is
marked out to saluation: hee hath the seale of God
vpon him, and (as *Iohn* saith) he may assure his hart
before him.

1 Ioh. 3. 19

¶ Euery man will say of himselfe, that hee is thus af-
fected vnto Christ, when as indeede most men had
rather haue *Esaus* broth, then *Iacobs* blessing. Where-
fore least we be deceiued, wee must trye our loue
vnto Christ by these two tokens: First, he that doth
rightly esteem of Christ, doth in like manner esteem
of those which are his members. *Tussis et Amor Ce-
lari non possunt*, as the Cough cannot be couered, no
more can loue, it will breake out to others: *He that*
receiveth a Prophet in the name of a Prophet *shall receiue*
a Prophets reward. *He that receiveth a righteous man in*
the name of a righteous man, shall receiue the reward of
the righteous. It is hee that loueth Christ, and shall
dwell in his Tabernacle, who maketh much of him that
feareth God. And heereby doe wee knowe that wee
are raised from death to life, because wee loue the

Math. 10

Gal. 15.

1. Ioh. 3.

14.

Brethren (that is) such as are the members of Christ, euen because they are so.

Secondly, it is a token of our loue to Christ, if we loue his comming, that we may haue full participation and fellowship with him. The carnall man careth little: he hath no sense nor sight of his comming but as the Oxe is fatted in the pasture, and the Birde singeth sweetlie, and feedeth without feare: yet sodainly one is carried to the slaughter, the other is taken in the snare, so are worldlings drowned in security: and seldome thinke of: much lesse wish for: the comming of Christ. Others, (who are strong in sinne, and which force the wrath of God against them) doe tremble and quake at the remembrance of his comming. They wish it might eyther neuer bee, or euer be deferred. Oh; it is most terrible vnto them, once to thinke that a day will come, when all of them shall be cited before Gods Iudgement seat: when as all their workes, their words, their thoughts shall be reuealed: when as a heauy doome of damnation shall be pronounced against them: when to lye hidden will be impossible for them, and to appear will bee intollerable to them. The consideration of these terrors of the Lord, dooth affright them so, as if the Diuell were at their dores.) But the children of God (who loue Christ) crye Lord Iesu come quickly. Now, they are as wardes; then shall they come to their owne. Now are they in the skirmish; then shall they bee in the victorie. Now are they in the tempestuous Sea; then shall they bee in the quiet Hauens. Now in the heat of the day, then in the rest of the Evening. Now are they absent from Christ, then

Then shall they follow him, wheresoever he goeth. And why should they not be ioyfull at his comming to iudge them, who came to be iudged for them? A louing Spouse desires to bee in the bosome of her husband: and such is the longing of the Church after Christ: for, if being absent from him, he doth so enrich vs with grace, and tokens of his loue: Lorde, how will he hugge vs, and embrace vs, when we are present with him? *Sis es bonum sequentibus te, qualis futurus es consequentibus* (saith Saint Bernard)? The very desire then we haue, wholly to enioy the fellowship of our Christ, makes vs to lift vp our heades, and to loue his comming: which is another Argument vnto vs that wee shall be saued, because *a Crowne of Righteousnesse is laide vp for them that loue his appearing* (as S. Paul doth tell vs.)

1. Tim. 4. 8.

There remaineth now the last and ourward euidence of our calling and Election, that is *new obedience*: our endeaour by good works to obey Gods commandements: for hereby are we *sure we know him, if wee keepe his commandements*: we neede not to wring or wrest a good deed out of a good man, as one would wring veriuice out of a Crab. He is a tree, that hath euer some figges vpon him. But least here againe, wee should chance to deceiue our selues: *The obedience* (which is the infallible marke of Gods childe) must not bee a *halfe but a whole obedience of the whole man: To the whole law of God*. In the whole course of our liues.

1 John 1. 3.

Fust it must bee obedience of the whole man; *in Body, in Soule, in Spirit*. Wee must *summon* all our parts and powers together like a Cryer, to performe

1. Thes. 3. 13.

2

a seruice vnto our God. Secondly, it must bee obedience *To* the whole law: for the condition of the Law is meere Copulative; *All the parts of it are linked one to another. He thats bound to *One*, is bound to *All*. Hee that makes no *Conscience* to keepe *One*, when *Occasion* is offered will breake any. *Herod* gaue *John Baptist* the hearing in many things, but would not leaue his *Brothers Wife*: *Judas* followed *Christ*, and preached the *Gospell*, but would in no case forsake his *Countenances*: *Saul* was content to slay some of the *Amalekites*, but left *Agag* alieue. But this peece meale obedience is nothing worth: He that faileth in *One*, is guilty of *All*. For how soeuer the rigour of the law is abated vnto vs in *Christ*, (who accepteth of him, that doth what hee can doe, as if he were one that did what he should doe) yet may not the *Israelites* hault between two opinions. *Mongrells* in Religion were deuoured by *Lyons*. But I shall not be confounded (saith *Dauid*) when I haue respect to (*All*) thy commandements: Vpright Obedience then doth enlarge it selfe to euery precept.

Psal. 119.6

3

Thirdly, it must bee Obedience in the whole course of our liues. One Swallow makes not a summer; wee may not iudge of a man by an action or two, but by the whole tenor of his life. Such as the course of a mans life is, such is the Man, though through corruption of nature, he faile in this or that particular: yet doth not Gods child dwell in sinne, but renues his repentance for his seuerall slippes. Indeed *Terrigina fratres*, the earth-borne broode, they are like to the *Grashoppers*, which some-

sometimes leape a little vpwards, but presently fall to the ground againe: So these haue some light and short motions to goodnesse, but they quicklie returne to their olde affections againe. They loue *vanity* more then *truth*, *drasse* more then *golde*, the *earth* more then *heauen*, the *world* more then him that *made and redeemed the world*. Fowles that feed grossely neuer flie high, and they that fill their hearts with things below, cannot bee but earthly minded: but the true sonnes of God (through in Infirmitie without perfection, yet in sincerity without dissimulation) haue their conuersation as Citizens of new Ierusalem which is aboue. The workes of darkenesse are wearisome vnto them, because they are the children of Light. The fruites of the flesh are loathsome vnto them, because they are renued by the Spirit of God. They are *in* the world, but not *of* the world. They vse the world as though they vsed it not. They esteeme their houses as Innes to rest in, not as mansions to dwell in for euer. All their worldly honours, pleasures, profites, preferments, they vse as staues in their hands, the better to bring them to their journeyes end. Thus doe the Sonnes of God, *wa'ke in a whole obedience of the whole man: in their whole life*, which giueth an euidence vnto them of their Calling and election.

Now (my beloved) *Hic Specimen spectatur, hic certamen cernitur*: here is now the main point the totall summe, the whole duety of a Christian. Wilt thou bee sure thou shalt bee saued? beware of an idle speculation of faith. Giue all diligence to haue

haue the testimony of Gods Spirit rightly formed in thee. Giue all diligence to haue it truly discerned by thee. *Pray vnto thy God earnestly, obey him lo- uingly, mourne for sinnes past heartily, strine with sinnes present stoutely, preuent sinnes to come carefully.* Giue all diligence to seek after reconcilment with thy God, with a thirst vnto it, value Christ and his righteousness at the highest price, expresse thy mind herein, by loue to his Members, by desire of his comming, holde not heauen with thy two fingers, but with thy whole hand, and study to yeeld obedience to all the lawes of God, at all times, in body, in soule, in spirit, beginne quickly, increase dayly, continue in thy obedience constantly, without hipocrisie: Giue (rather) diligence, (that is) before all things, in the prime of thy youth, in the beginning of thy dayes: (Giue rather) diligence (that is) Aboue all things, aboue a Dukedome, a Princedome, a Kingdome, to make thy calling and election sure.

I haue read a story of an Abbot, who beholding what cost a woman had bestowed in attiring of her selfe, fell a weeping. Oh (said hee) what a misery is this, that a woman should bestow more labour vpon the dressing of her body, then wee haue done in the adorning of our soules. That she should put more ornaments vpon her head, then wee haue beene carefull to put into our hearts. And truly (beloued) this is a common calamity wee wish for heauen, but contend for the earth. *Maries* part is berter: but *Marthaes* the greater. Let vs therefore giue the (rather) diligence, to make our Calling and

and Election sure. What if the world sets on good wine at the first? it will afterwards bring that which is worse. What if it entertaine with mirth? it concludes with mourning: It is like a Candle shining brightly, but ending in a stinking smoake. What doth the Flesh afforde? but sinne? What the Diuel? but torments, what the worlde? but trouble. Make therefore thy calling and election sure, and then hast thou righteousnesse and joy, and peace in the holie Ghost: Righteousnesse against sinne, Ioy against Torture, Peace against trouble. *Oh seeke not death in the error of your soules (saith Wisdome) and destroy not your selues in the works of your owne hands.* Make haste to make saluation sure. A foole will desire to doe that in the end, when hee commeth to had I wist, which hee that is wise will doe in the beginning. Doe people commend thee for a good and a iust man? I, but what if thine owne heart condemneth thee? Are all men friendly to thee? I but what if God bee thine enemy? Surely, if thine assistance were an hoast of armed Souldiers, if thy friends were the Princes and Monarkes of the earth; if thy possessions were as large as from East to west, if thy meate were as Manna from heauen, and thy apparrell as costly as the Ephod of *Aaron*, if euery day were as glorious vnto thee, as the day was to Christ when he arose from his graue; yet who dares meete with the anger of the Lord of hoasts? who can put to silence the voice of Desperation? who can make a Couenant with hell, to spare thee? or an agreement with the Diuell to lay no claim vnto thee? Wherefore giue all diligence to make thy

E

calling

1. Ioh. 8. 18

calling and Election sure. It is a greater toyle (I confesse) but profite will make men labour hard; Will carry our desires very farre. The dangers of the Sea are made delightful by the expectation of gaine. The tediousnesse of Physicke is mitigated by the hope of health: *Nullus labor durus videri debet (saith Hieronim) quo gloria aternitatis acquiritur.* Let vs not giue over, wee shall bee rewarded according to our labours. It is a diligence (I confesse) that is subiect to much disgrace, so many a scosse and floure amongst wicked men? *Sed durate & opus reseruate secundum* but bee not dismayed the labour is for life: Saluation lyeth at the stake. Hath *Mutius* patiently endured burning? *Socrates* poyson? *Cato* death? Hane heathen men been constant for so small a recompence, as a popular applause, and prayse in the world? How much (rather) ought Christians for the Kingdom of God? Wherefore (my Brethren) if heauen be our Country, if Christ bee our treasure, if Glory bee our hope, let vs giue all diligence to make our Calling and Election sure, which grace God grant vnto vs for his mercies sake, Amen.

FINIS.



THE SINNERS CONVERSION.

*And behold a woman in the Citie which was a sinner,
when shee knew that Iesus sate at Table in the Pha-
risees house, she brought a boxe of ointment:
And she stood at his feete behind him weeping, and began
to wash his feete with teares, and did wipe them with
the haire of her head, and kissed his feete, and annoin-
ted them with the ointment. Luke 7. vers. 37. 38.*



Hese words, containe in them the
Conuersation and Conversion of a wo-
man, which pressed vpon Christ, as
hee sat at meat in a Pharisees house:
Her Conuersation, is described in the
beginning of the 37. verse. *And be-
hold a woman in the city which was a Sinner. Her Con-
uersion,* appeareth in the words following. When
shee had knowledge of Christ, she brought a Box of
ointment; shee stood at his feete behinde him, wee-
ping: shee beganne to water his feete with teares:
shee wiped them with the haire of her head: shee

Conuer-
sion,

kissed them : shee anoynted them with her oym-
ment. First of her *Conuersation* : The first word of
the Text setteth me at a stand, and bids me *Behold*.
Surely there is some strange matter following wor-
thy obseruation. For so much doth (*Ecce Behold*) im-
port in the Scriptures. In the seventh of *Esay*, *Ecce*
virgo : *Behold a virgine* : Why ? what is the matter ?
She shall conceiue, and bring forth a Childe. A
virgine conceiue ? A *virgine* bring foorth ? This is
strange indeede. So heere (*Ecce mulier*) behold a
woman. A woman, which at the first was the cause
of mans destruction : is now become the exempla-
ry cause of mans *Conuersion*. A woman weake by
nature, is become strong by *grace* : A woman in *sex*,
is become a man in *action*. A woman, who when
she was at the best, was soone seduced : is now be-
come the Ioy of Angels, the astonishment to Di-
uels : a shame vnto those, who are slow to *Repentance* :
& vnto such as are willing to come to Christ,
a *Patterne* and *Instruction*. *Ecce mulier*, *Beholde a*
woman : Though this be rare, yet this is not all. For
Behold, a woman, a Sinner. It is a harder thing, to
sterne a ship in a tempest : then to stand vpon the *shore*.
A harder thing, to rid a man from danger : then to
keepe him in safety : and wisdom is more iustified
of a childe which ariseth ; then of that which doth
not fall. *Behold then a woman, a sinner*. Sinners are
blinde, are *fooles*, are *slaves*. First they are *blinde* :
For howsoeuer the children of this world, would
seeme to see more then the children of light ; as
owles are sharper sighted in the night time, but dul-
ler in the day, yet can they not possibly perceiue
those

those things which are of God. *Cor.* 1. 1. 14. Though there be light in *Goshen* amongst Gods people; yet will there bee blacke and palpable darknesse in the land of *Egypt*, amongst the wicked. *Exod.* 10. 21. That which is manifest to Saints, vnto whom God doth make known the riches of his wisdom: is hidden vnto worldly men. *Colos.* 1. 26. These may haue the name to see, as the Church of *Sardi* had the name to liue: but as that Church was starke dead *Apocal.* 3. so these are soone blinde; their mindes are blinded. *Corinth.* 2. 3. 14. Yea their very hearts are full of darknesse. *Rom.* 1. 21. *verse.* Secondly, *Sinners* are *fooles*, neither let it seeme strange vnto vs, that subtile sinners should be simple fooles. For he that is called wise *Pro.* 28. 11. in the 13. of *Luke* 20. *verse*, is termed a foole. A good *Gramarian* (sayth *Origen*) vpon the 16. to the Romans, may be a foole at a handy craft, a good *Gouernour* a bad *Physitian*, and men of deepe reach in worldly matters, plaine ideots in heauenly wisdom. There was a time I confesse when wee had a threefold knowledge which was most excellent: of all things created: of our Creatour: of our selues; *Sed Adam dum raperet Diuinitatem, perdidit felicitatem.* (sayth *S. Bernard*) But since *Adams* fall, we are become like bruit beasts voyde of vnderstanding. We haue a threefold ignorance in stead of our knowledge: of all things created: of our Creatour: and of our selues. Hence it is; that sinnes are sayd by Saint *Augustine* to bee the foules darknesse: That *Gregory* calles offendours fooles: and Saint *Paul*, the wisdom of the world enmity vnto God. Thirdly, *Sinners* are *slaves*: Man was ap-

pointed the Lord of all creatures, but by sinne he is made a slave to every wilde thing. A miser is a slave to his money: a glutton, to his throat: a cholericke man to anger: a lascivious man, to pleasure. Servants are not more at the becke of their masters, then sinners are at the command of vices. According to that in the 8. of *Ysaie* 34. *verse*. *Whosoever committeth sinne, is the servant of the same:* and which makes the slavery the worse, they are thereby become vassals vnto Sathan, who neuer suffreth them to rest, but alwayes setteth them about his drudgery, till he hath weaned them in the way of wickednesse, and bringeth them to destruction. *Wisdom. the 5. 7. verse*. Wherefore in that a blinde woman, seeketh after the light: a foolish woman, after wisdom: a woman in slavery, after her redeemer. This increaseth the wonder: *Ecc. mulier peccatrix: Behold a woman a sinner.* And yet his not this all neither. *Behold a woman: A sinner:* in a city: a common, a known sinner; blazed over a whole city, notorious and infamous. Though there were many (no doubt) in the city: yet was none like vnto her. Shee had lost her honour: her good name: and through custome in sinne, was become carelesse of reports. A young offendour, is not impudent on the suddaine, but hath some remorse when hee sinneth. He that putteth on new cloathes, will at the first be carefull where hee sitteth; least hee stain or defile them, but being once soyled over, he little respecteth where he clappes himselfe downe: so a novice in sinne, wil haue some care of his conscience, but an inveterate and grosse sinner is without respect.

a horse at the first is quicke vpon the spurte, but a continuall digging in his sides maketh him dully, offenders haue sense of sinne in the beginning, but custome taketh the feeling of sinne away. A Candle scarcely put out with a little puffe, is lighted againe: but if it bee long extinguished, it is not so easily reuiued. A young Sinner is easily conuerted, but olde Soakers are hardly reclaimed. Behold! then a matter full of wonder, A woman a Sinner, an vsuall, an infamous Sinner, *totapitate* in a whole City, doth now beginne to make a conscience of her actions, hauing had her light long put out, now beginneth to bee enlighthned by Grace, hauing liued long in iniquity, yet now beginneth to haue a feeling of her former life, to leaue her sinne, to seeke after her Saviour. This truly is exceeding strange, seldome seene in the world. And therefore no matuell though there bee an (*Eccē*) a word of admiration prefixed: Behold a woman in a City which was a sinner. My Text giueth mee leaue, and her carriage compelleth mee, to make after her a further search. First, who this woman was? Secondly, why her name is concealed? Thirdly, what was her Sinne? Fourthly, where was this City?

For the first: *Origen* with *Theophilact* tells vs that there were three, *Mary Magdalene*, wherof (as they say) this was one. *Chrysostome* (with whom agreeeth *Saine Bernard*) is of opinion that there were but two, whereof one was the sister of *Lazarus*, and the other, this woman. *S. Augustine*, *S. Gregory*, and *Beda* say plainly, there was but one *Mary Magdalen*, making this, and the sister of *Lazarus* and of *Martina*

to be the same, vnto whom there were many sinnes remitted: and out of whom there were many diuels remouued. And albeit some thing might be objected to the contrary, yet for that I finde it to be the common opinion of ancient times, I am willing to embrace it, the rather for that she was one of them, which followed Christ out of *Galile* where this accident fell out: As we finde in the beginning of the next chapter which makes it more probable. This woman then was *Mary Magdalen*.

Secondly, why would not the Euangelist call her by her name? was it because shee was so known a sinner in all the city? as that shee had thereby (as it were) lost her proper name? Indeed as by good actions, names of honour are many times poeured (as *Aristotle* for his knowledge is called the *Philosopher*, *Tullie* for his eloquence the *Orator*) so for euill deedes are there oftentimes fastened vpon vs Nicke-names of disgrace. As a contentious fellow may in time be called, a *towne-wrangler*, a *contentious man*, a *city-miser*, a *flattering Preacher*, a *court clay-backe*: Such perhaps was *Maries* case. Shee was so wretched and thamelesse a sinner, as in stead of *Marie* shee was called the *city-sinner*. Or was her name suppressed to teach others a lesson, that when wee are about to publish the defects of men, we should conceale their names? so doth Saint *Luke* in his 16. chapitre: where describing a rich Glutton he reles of his cruelty, he spareth not his particular sinnes, yet doth he not publish or proclaime his name: Our hatred must be against the sinnes of men, and not the men themselues. Or is she namelesse, to teach all

sinners, that howsoever they heere strive, to make their names great : to call their lands after their names *Psal. 49.* yet that God will not acknowledge them ? that before him they shall be namelesse ? not once remembring them ? to giue his allowance of them ? These are likely to be the causes why *Mary* is heere vnnamed, and in place of *Marie* called a sinner.

But what fowle sinne had she committed? Some are of opinion that she was vnchaste, yet not in body : but only in minde and affection, and that therefore being vsed to decke her selfe wantonly in light attire, she gat the name of a sinner. It is commonly found true, that outward attire is the token of inward disposition, yet for that publike censure passeth vpon none where sinne is secret, and that the Euangelist nameth her *a sinner in a city, a known offeudour*, it cannot choose, but that her offences were publike in her outward actions. Others suppose shee was a common whore, prostituting her body to euery commer, but this (mee thinketh) is too sharpe a censure. For such (for the most part) are poore and miserable, and know not readily otherwise to relieue themselves : but *Mary Magdalen* was well descended of good wealth : she ministred vnto Christ and his disciples out of her owne abundance. And therefore it is not likely that she would betake herselfe to so base a trade: Most probable it is, that amongst other of her sinnes, whoredome was one, that she had giuen herselfe to idlenesse, and so fallen into filthy lust, which is a sinne subiect to great reproach, especially in a woman of eminent rancke

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none more, for which cause she was publickly noted and termed a sinner in all the city.

This city out of Question was the city *Naim* in *Galile*, of which wee read in the eleventh verse of this chapter: which our Euangelist in this place nameth not: being needlesse without cause to repeat one thing twice. Heere did Christ raise to life the widowes dead son. Heere did he raise to grace this sinfull woman. In this prouince of *Galile* was *Mary* borne, in a towne called *Magdalen*, of which we read in the nineteenth of *Iesus*, and of which towne shee tooke her name (*Magdalen*). Now in this city of *Galile* (she hearing of the fame of Christ, and being moued in her minde, with the strangenesse of the Miracle, wrought vpon the widowes sonne: being also touched with the spirit of God, and resolving with herselfe, that this was the *Messias* that was to come; we may well conceiue (by reason of the Sequel her speedy Conuersion which followed) that she thus reasoned within her soule. Surely, he that hath restored to life a dead young man: can likewise giue life vnto mee, who am deade in my finnes. Hee that onely by a (Touch) caused the men that bare the corps to stay: can compell these to cease which are carrying me to Hell. My beauty, my riches, my liberty, my youthfull yeeres, they are now transporting mee into the hands of death. I will goe vnto this Christ: it may bee, hee will vouchsafe to touch me with his hand of mercy, and cause these porters to stay. When a widdow cryed for the death of her sonne, hee was moued with compassion towards her. If I then who am motherlesse goe and bewaile

mine

mine ~~owne~~ *owne* ~~feet~~ *feet* : if I water his feet with mine ~~owne~~ *owne* ~~teares~~ *teares* : there is hope of mercy for me. He that calleth all sinners to repentance, will not despise mee, though I bee a sinner. Surely this is that Prophet which is sent to visit vs : I will runne vnto this fountaine : I will returne vnto my God from whom I haue gone astray. And forthwith (sayth the Text) *when she knew that Iesus sat at the Table, in the Pharisees house, shee went vnto him.* And heere doth our Euangelist begin to describe her *Conuersion*. Wherin hee imitateth a skilfull painter, who first draweth out the lineaments of his picture, with a coale or blacke lead and then layeth on liuely colours. So doth S. Luke : first he noteth out *Marie* with a black coale, and now hee setteth her out with beautifull and perfect colours.

Conuersion.

This first thing observable in her *Conuersion* is her knowledge & with all her speed : *when she knew : then she went.* Knowledge is the first step to amendment of life : knowledge of Christ : knowledge of our selues (both in this woman) For vnto a sound *Conuersion* these three things must concur. 1. *A heauenly light in our vnderstanding.* 2. *A holy heat in our will and affections.* 3. *The strength of Gods arme in our works and actions.* Now a heauenly light in the vnderstanding must go before. The first thing, which God made in the framing of the world was light, and the first thing also which he worketh in our *conuersion* is light, a true knowledge in our vnderstanding. This light, this heat this strength of action had this blessed *convert*. First she knew, there was her light ; Then shee carried a *Box of oymment*, there was her heat : Then she stood:

she wept, she watered, she wiped, she *kissed*, she *anointed Christs feet*; Heere was her strength in a *Tri-
on*. Now as the first *degree* vnto amendment of life
 is *knowledge*: *knowledge* of God whom we haue of-
 fended: and *knowledge* of our selues who are *offen-
dours*) according to that in the 51 *Psalme*, *Wash me
O God from mine iniquities and cleanse me from my sins,*
 (sayth *Dauid*) why so? Because I know mine in-
 iquities, and my sinnes are alwaies before me) So the
 second step to *Conuersion*, is presently to goe vnto
 him, that can heale, that can pardon, that can cure
 our infirmities. Thus went this woman on, she had
 knowledge of Christ, and then forthwith she goeth
 vnto him. She knew that her sins were like snakes
 in her bosome, which she would not (having know-
 ledge of them) sleepe withall, but by and by labour
 to rid herselfe from them. Vnhappy *Pharaoh* being
 plagued with frogges in his *Bed, in his owne*, in his
 kneading *troughes* and all his *chambers*, feare caused
 him to seeke vnto God: but when *Moses* sayd vn-
 to him *Exodus 8. 9. verse*, When shall I pray for
 thee that these frogges may be destroyed, he an-
 swereth in the tenth verse, that he should doe it to
 Morrow. It had beene fitter for a man in his case to
 haue requested *Moses* to pray presently, but hee
 was content to deferre and put off his deliuerance.
 Many are there in the worlde at this day, iust
 of *Pharaohs* stampe: who having their sinnes
 croking in their consciences (as the frogges craw-
 led in *Pharaohes* chambers) are yet contented to
 delay their *Conuersion* from day to day, To Morrow
 (say they) or some time heereafter will serue the
 turne.

turne. But *Maria* was of another minde, for being a woman (whose v^uall commendation is to keepe at home) she leaueth her owne house: being a sinner: she steppeth into the house of a *Pharise* (who could not abide the presence of a Sinner) she made no bones (contrary to the rule of modesty) to thrust herselfe amongst a company that sat at meat: nothing could withhold her from the house where her Sauour was, *uiru egeno inutilis pudor* (sayth the Proverbe) ouermuch shamefastnesse is no profitable vertue for a beggar. *Maria* therefore takes not counsell with the world: she respects not the speech of men: (which many times cause vs to surcease from good actions) she feared not the mockes and scoffes of the *Pharisees*, she stayed not till Christ had dined and come forth with his disciples: she forgot circumstances of behaviour: And remembred nothing but God and her sinnes: when shee knew where Christ was, shee could not rest till shee came vnto him. Why? could she not haue inuited Christ vnto her owne house as *Matthew* and *Zache* did (who were also sinners?) Shee knew that hee receiued sinners: did eat with sinners: I but *Mary* made more haste then so: shee had fire in her bowels, the Spirit of God was as a flame within her. Beside she was an humbled and a broken hearted sinner deeming herselfe now vnwoorthy to receiue Christ vnder the rooffe of her house: if like a dog she might wait at his feet, and there receiue but the crums of his goodnes & mercy, she thought that enough for her. A notable example for vs to follow: teaching vs in our

successful, both inward and outward, and how to goe, either
 to ruine vnsauour God with, or to glorifie him. So did
 the Centurion in the third velle of this Chapter. So
 did the Cananitishe woman, *Math. 15.* So David in
 all his troubles. *2 Sam. 22.* (sayeth he) *Psalm 143.* De-
 liver mee from all mine enemies. *Ps. 143.* Hide mee vnder
 the shadow of thy wings, that I may bee defended by
 thy power. So did *Moses* and *Aaron*, who to auoide
 the Rage of the people, betooke themselves vnto
 the Tabernacle of their God, *Numb. 16.* Vnto this
 course are wee incited by our Saviour himselfe in
 the *11. of Mathew*, *Take vnto mee you that are weary
 and are heavy laden, and I will refresh you.* Who euer
 cried vnto God and was not heard? who euer
 sought him with his heart, and did not finde him?
 who euer throwed himselfe vnder the shadow of
 his wings, and was not protected by him? As a fa-
 ther is pitifull vnto his owne children, so hath the
 Lord mercy of them that feare him, hee knoweth
 whercof wee are made, hee remembreth that we
 are but dust. When Kings are in their Courts, and
 keepe their Priuy Chambers, none may speake vnto
 them, nor yett approch neere them, but Nobles
 and personages of great account: but if they walke
 into the field, take a iourney, or ride a hunting, eu-
 ery shepheard and Peasant of the Country may
 haue free access, and speake his minde. So may
 wee say of Christ, being in his glory, in the Court
 of heauen, in the Chamber of his Maiesty, those
 who familiarly & neerely conuersed with him, were
 Angels, Archangels, Principalities and Powers,
 but being made man, and become a Traueller in
 this

this worlde. Publicans, Theeues, Harlots, notorious Sinners, they came vnto him. He speaketh, he giueth audience to them: for *Mary* a great Sinner resorted vnto him, and was receiued.

The Pelagian heretikes, for that *Mary* went vnto Christ, conclude from hence, that man hath free wil and power in his owne nature to seeke after God. But the truth is, that he who receiued *Mary*, did also make her come. Therefore doth *Gregory* call Christ, both *trahentem* and *suscipientem*, the drawer and the receiuer. Rivers runne howerly into the Sea, yet doth not the Sea thereby ouerflow the bankes, because (as the Preacher tells vs) out of the Sea did they first proceed. Secretly, doth the Sea by pores and hidden veines send his waters out, & publicly by rivers receiue them home againe. Euen so did Christ with this woman, he called her secretly, he instilled deuotion, loue, repentance, into her heart: he called her vnto him by priuate inspiration, but he receiued her openly, as the Sea doth the rivers. The gifts of grace, which after an inuisible manner did issue from him, by a visible returning, were made acceptable vnto him. Surely, if Christ had not called, *Mary* had neuer thought of coming. The spirit came, (saith *Ezechiel* in his second chapter) and set me vpon my feet: If the spirit had not stirred, the prophet had not beene raised: neither can sinners rise, till Gods spirit raise them vp: they cannot goe, till they be moued. They are not vnto the *Echo* in the woods for as the *Echo* hath no power to speake first, but onely to answer, so is it with all kinde of sinners. Gods voice must sound, before they

they haue power to speake: He must *draw*, before they can *obey*: Hee must often *call*, yet will they slowly *answer*. And herein also doe they resemble the *Eecho*, which though many words be spoken, yeelds but few againe. *Mary* then being *privately called*, did *openly come*. Teaching vs hereby to testifie our *inward calling*, by our *outward coming*. For *Mary* being called, she *answered*, she *came*, she *came presently*, and she *came not empty*. For as it followeth in the Text, she brought a *box of oynments* with her. That whereof she made so high account, wherewith she annointed and perfumed her selfe, when she liued like a wanton: that sweet and precious oynment, she brought vnto Christ. Was it for that her sinnes were vsuauorie, and therefore would come with *adour*? Indeed in the 30. of Exodus we read, that before the *sauour* for *sinne* was offered, *incense* (by the law) was to be burned. So perhaps did this *Sinner*, she came first with her *sweet smelling oynments*, lest by the stench of her *sinnes* shee should offend her Saviour. Or was it rather to prepare him with her gift, and therefore did beare him this *box of oynments*? This was *Iacobs* policie toward his brother *Esa*. Hee gaue gifts vnto him to preuent his *anger*, Gen. 32. or was it for that God commanded that none should appeare before him? *Exo* 32. Being therefore now about to present her selfe vnto her God, to show her *sorrow* for her *sinnes*, to profess her *obedience* vnto his law. Did shee iudge it meet for her (according to the law) to come with something in her hand? or it may be because shee thought him to be the *Messias* to come, and for that
(shee)

shee saw him indued with more than humane power. She iudged him worthy of honour, and therefore brought him a *box of precious oyntment*: that after the manner of that nation, by annointing of him shee might giue honour vnto him: how-soeuer it was, shee came not empty. Condemning heereby the practise of many professours in the world, who loue to come to Christ offree cost: if hee once proue chargeable, they will shrinke in the wetting: and their profession growes cold when cost is required: but let vs walke with these Pharisees into the Pharisees house, and see how *Mary* there behaued her selfe. First, we find her standing at Christs feet behinde him: for as the Publican durst not lift his eyes to heauen, *Luke 18.* so was *Mary* ashamed to behold her Saviour in the face, shee goeth boldly into the house: shee seareth not the countenance of those that were present: shee knew whom shee had offended, and therefore in an humble bashfulnesse shee cast her selfe behind him: *Against thee O Lord haue I sinned* (saith *Dauid* in his 51. Psalme:) Why doth *Dauid* say so? Had he not transgressed against *Yriah* also? It is as much as if *Dauid* had saide: Though I haue sinned diuers wayes, and offended others, yet it is thou (O Lord alone) which causeth me to be ashamed of my sin. Thus was *Mary* affected when she came into the house, her sinnes against Christ made her abashed to looke vpon him. This is flatly contrary to the practise of worldly men and women, who neuer care how grossely they offend their God, so the doores be shut, & they can escape the shame of men:

as for Christ, they will stare him in the face: his eies they feare not, so the world do not see them: if they can be drunke in a cellar: if they can oppresse cunningly with some pretty colour: if they can but get the good opinion of men: as for Christ Iesus they will beard him to his head, and brate him out of countenance. This holy conuert was otherwise affected: she was not ashamed because of the *Pharisee*: the guests which were at the bord did not affright her: the multitude in the house, nothing moued her: It was only Christs presenee that stricke her conscience, and therfore she stood behind him. But what did she there? I will tell you but of one thing she did, and leaue the rest to your reading in the Text. She beganne to water his feet with her teares: that is such a fountaine of teares gushed out of her eyes, as that they beganne to water Christs feet, (not onely wet them) and that as she stood also, before she bowed herselfe vnto the ground, to wipe them, to kisse them, to annoynt them with her oymment. O what a wonderfull grieve did this woman conceiue for her sinfull life past: that being a woman (no doubt) of some reasonable stature (for *Mary Magdalen* is held to haue beene a comely person) yet euen as she stood, did her teares runne downe her cheekes: did they descend to the ground and watered the feet of Christ.

Surely, that same ice which was congealed in her breast, being frozen in her sinnes: did now at her coming to Christ, resolue and flowed from her eyes. She set her sinnes in the eyes of her minde, and her sinnes set teares in the eyes of her bodie.

Let vs learne so follow *Mary* in this godly practise. If *Baronius* (out of his old manuscript) sayth true, she came with *Lazarus* and her sister *Martha* into *Brittaine*: Her example is thereby made more proper vnto vs. Wherefore let vs with *Mary* set our sinnes before vs, that our eyes may weepe for vs. Nettles and thornes are hurtfull in a garden: yet are they profitable in the pale or hedge: for that they serue as a fence to preferue the same. Sinnes in the soule are very dangerous vnto it, they pricke, they sting, they wound the conscience like nettles and thornes but retaine them in the memory: keepe them in the skirt of the soule, that thou mayst mourne for them, and then are they profitable to defend the soule. *Adam* was placed ouer against *Paradise*. *Gen. 3.* that beholding the garden from whence hee was cast and therby being brought to the remembrance of his sinne he might be grieved for it. So *Marie* heere recounting with her selfe, that shee had lost her God, and the pleasures of *Paradise* for the delights of her flesh, she is grieved at the heart, and resolu'd into reares. Often haue I seene the heauens to raine vpon the earth, but neuer the earth to poure showers vpon heauen till now: here is an earthly woman, which watereth heavenly feet. *Peter* went out and wept bitterly: but heere is one that blussheth not to weepe within doores, at a feast: and where is wont to be mirth, shee sals a mourning. Indeede God commanded *Numbers 29.* in maxima solemnitate, in the greatest feast, to offer vp a Goat for a sacrifice for sinne: There is no time of ioy no solemn assembly: wherein the remembrance of our

finnes is not grateful vnto God, if thou sighest before
 thou eatest: if thou chance to weepe for thy sins at
 a feast, thy teares are accepted. Christ in the high-
 est honor that was euer giuen vnto him in this mor-
 tall life, when multitudes came from Ierusalem, &
 receiued him triumphantly, with great boughes and
 songs of ioy: then did he mourne in all that pompe
 for the finnes of Ierusalem. And this holy woman
 knew that at this banquet, plenty of teares would
 bee more gratefull and ioyfull vnto Christ then ma-
 ny bowles of Wine. Wee doe not reade that she
 spake as shee wept: No, no, shee stode as a wo-
 man confounded in her selfe: *Non legimus quæ dix-
 it, sed legimus quæ fecit, ut intelligamus, apud Deum
 plus valere opera quam verba:* We reade what shee
 did: not what shee said, to let vs know, that works
 are available with God more then words. And vnto
 whom shall I haue a regard (saith God) but to one
 that is contrite, broken hearted, and who trembleth
 at my sayings? *Moses* spake not a word, *Exod. 14.*
 And yet sayeth God vnto *Moses*; *Why dost thou cry
 vnto me?* Such was the griefe of *Mary*, her teares,
 her sighes, her sobs did stop her mouth, onely in her
 heart shee cried and spake as *Moses* did. Wee may
 not neglect this holy example, hauing a cloude of
 Motiues calling vpon vs to follow her steppes. (*One*)
 taken from our vocation. wherunto God hath called
 vs. In the 22. of *Esaie* the 12. verse. The Lord of
 hostes is said to call vs vnto weeping and mourning:
 In the 2. of *Iaell* the 17. verse: *Let the Priests* (saith
 God) *and the Ministers of the Lord weep between the
 Porch and the Altar.* And it is *Saint Pauls* iniuncti-
 on

on, 1. *Corinth.* 7. 17. that as God hath called every man, so he should walke. *Another Motiue* : is from the prediction of Christ : who in the 16. of *Iohn* the 20. verse foretold, that his Church should weepe. *Verily, verily I say vnto you, yee shall lament, and weepe, and the world shall reioyce.* Weeping is the badge of the Church : *Laughing of worldly men.* All the Saints of God haue beene deep sighers, great weepers. King *Dauid* thought it no disparagement for him to say, that hee caused his bed to swimme, and watered his couch with teares. *Psalme.* 6. 6. verse. *Hezekias* a noble King wept very sore 2. *Kings* 20. 3. verse. *Iob* in his 30. chap. 25. verse, appealeth vnto God in this case. *Did not I weepe with him that was in trouble, and was not my soule in heauinesse for the poore ?* *Esay* the Prophet in his 22. chapter 4. verse, wept and would not be comforted. *Jeremy* in his 9. chapter 1. verse, *Wisheth that his head were full of water, and his eyes a fountaine of teares, that he might weepe day and night.* *Daniel* was in heauinesse for three weekes of daies together. *Dan.* 10. 2. The Apostle *S. Peter* wept bitterly, *Matth.* 26. Of all the holy Kings, Prophets, Apostles, Martyrs, Confessours, Children of God it may bee sayd as it is in the 126. *Psalme.* verse. *Quod ibant flentes, that they all went by weeping crosse.* A third motiue : may bee taken from the names in the Scriptures which are given vnto the faithfull : in the ninth of *Ezechiel* the fourth, they are call *Mourners* and *Cryers.* In the sixteenth of *Marc.* the tenth. This our *Mary Magdalen* who went to tell the Brethren that Christ was risen, is sayd to goe vnto them who mourned and wept. And if names bee giuen

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(as the *Philosophes* be) to expresse the nature of things: It is then very naturall for saythfull ones to be Mourners and weepers. A fourth motive may be taken from promises made vnto vs, that if wee *mourne we shall be comforted.* In the 61. Chap. of *Esay* the 12. verse. Christ is sayd to be sent to preach good tidings vnto the poore, to binde vp the broken hearted, to comfort those that mourne. To giue vnto them Beauty for Ashes, the garment of gladnesse, for the Spirit of heauinesse. Who would not bee a Mourner when as Christ onely commeth to cheere vp such a one? will not promises perswade? Let then in the fift place, *iudgements* preuaile, to wring teares from our eyes. For woe sayth our Sauour Christ *Luke* 6. 28. verse, vnto you which laugh, that is vnto you which lide at ease, merrily, after the pleasures of the flesh, for you shall waile; shew outward signes of heauinesse, and weep, and be inwardly tormented. After a great feast followeth a great painment, and much laughter is recompenced with much woe. If we did but consider well what howling and gnashing of teeth, is prepared in hell for lowde laughers in this world, it would make vs to mourne like *Pelicans* in the wilderness, like owles in the Desert, to weepe till our bones were vexed: till our eyes did sincke, till our hearts were smitten within vs, and withered vp like grasse, as the Prophet speaketh. A sixt Motiue, may we take from the causes of weeping. Within vs, without vs, round about vs. *Quocumq; oculus conuerit in causam lachrymarum.* Looke vpon our selues, and in our selues, vpon our ignorance, our little desire to leaue, our rejecting of knowledge, our crookednesse

in our willes, our corruption in affections, our Rebellion
 against God our want of Love to our Neighbours,
 our manifold sinnes which hang vpon all our mem-
 bers, we shall finde in our selues great cause of weep-
 ing. These are more sinnes committed with the
 little eye of a man, then the teares of all eyes (with-
 out the merits of Christ) can euer wash away. Look
 vpon others, and in others, vpon those horrible (wic-
 kednesses that are committed by them, vpon the
 prophaning of the Sabbath: vpon the common use
 of swearing: the beastly sinne of whoring, the swi-
 nish sinne of drinking, the default of Magistrates in
 punishing, and there will appeare vnto a religious
 heart infinite cause of weeping. If there were wan-
 ting weeping worke at home, there were enough
 abroad. Seuenthly the place wherein wee liue
 should moue vs heereunto. *Wisdom* doth teach
 vs to square and apply our selues vnto that place
 wherein we are conuersant. A Courtier must not
 behaue himselfe like a Country man, nor a Coun-
 try man like a Courtier. If being at a funeral or in
 the house of mourning we should doe nothing else
 but laugh, all would wonder at vs, for so strange a
 behauiour. The place wherein wee are it is the
 world: resembled vnto the sea full of dangers, of
 rocks, of tempests. Our bodies which be the ves-
 sels to carry vs in this sea, are weak, crazy, so many
 senses, so many leakes to let dangers in. *Præsum-
 ptui sumus*; we are full of Risks. In a world where the
 inuaine of sinnes is in a caly of reares, and sighes
 and teares doe best becomene gaine to holinesse.
 A last mooue may be made vnto the conuersion

7

8

Conuersion.

Conuersion. Thou art a continuall sinner, yet desirous to beesaured: thou must then continually renew thy repentance. He that repenteth must turne vnto his God; and *Isa* telles vs in his second chapter 13. *verse*; that it must be done with all the heart, with fasting; with weeping and with mourning. Thus did *Dauid* turne vnto his God. *Lord* (sayth hee) *Psalme 38.* *I poure out my whole desire before thee, and my sighing is not hid from thee, my heart panteth: my strength faileth: I am bowed and crooked very sore: I get mourning all the day long:* will wee then turne vnto our God: Repent vs of our sinnes and be saured: wee must roare with *Dauid* for very grieve of heart: moune with *Magdalen*. Christ wept for the sinnes of others: It were a shame then for vs, not to weepe for our owne transgressions. Haue we liued in sinne, which caused Christ, not onely to shed teares, but to spend his blood for vs: and did there neuer yet falle a teare from our owne eyes? Haue we liued 20. 40. 80. yeeres, and can we not remember that wee euer wept for our sinnes? A shewd signe that we neuer yet repented. Teares for sin (sayth *S. Bernard*) are like the water which Christ turned into wine: they are like *Noahs* flood which doe wash and cleanse as they goe: *Oratio Domini lenis. sed lachryma ardet, illa vngis hac pungit* (sayth *Saint Hierome*). *It is a dry sacrifice* (sayth *Gregory*) *that is not watered with teares.* Is it childishnesse to weepe? if it were so we must be like children, before wee enter into the Kingdome of Heauen. Wherefore, seeing we are called vnto mourning: seeing Christ foretold that we should be weepers, seeing

seeing wee are so called in the Scriptures : seeing there are great rewards for weepers : great punishment for laughers : seeing there are many causes to mourne, within vs, without vs, round about vs : seeing the world is a place of teares ; and that our *Conuersion* must be ioyned with a sadnesse of heart : hauing so many Motiues to perswade : Let not *Maries* example be slightly regarded : whose heart & eyes were relatives in sorrow : A stagge if he be compassed with dogges, will weepe and mourne : Hath an vnreasonable creature such an impression of griefe because of his enemies ? much more then ought men and women shed teares : being compassed about with so many Diuels, so many euils : set vpon with *fiends* : burchened with sinnes pestred with a thousand infirmities : wherefore let vs drowne our sinnes with the teares of our eyes, as the *Egyptians* were drowned with the waters of the sea. Let vs say with *Dauid*, *my teares, haue bene my meat day and night*, let vs say with Christ, *my Soule is heauie* : let vs open the fountaines of our eyes with *Marie* and strangle our sinnes with the streames of our teares : for she stood at Christs feet behinde him weeping and beganne to wash his feete with her teares, you may finde further in the Text, that shee did wipe them with the haire of her head, that shee kissed his feete, and annoynted them with her oymntment. *Quot habuit in se oblectamenta, tot fecit de se holocausta*, her eyes, her haire, her lips, her oymntment all the instruments of her death, were turned at her *Conuersion* into the means of life. God giue vs grace to embrace her example. *Amen.*

F I N I S.